

# The Methodist Magazine.

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## DIVINITY.

*From the Wesleyan Methodist Magazine.*

THE BENEFITS RESULTING FROM THE SACRIFICIAL DEATH, AND  
THE GLORIOUS LIFE, OF JESUS CHRIST :

*A Sermon;*

BY THE REV. WILLIAM P. BURGESS:

(Concluded from page 128.)

III. WE now come to the last topic of the discourse, viz. the encouraging prospects of Christian believers.

“Being reconciled” to God by the death of his Son, “we shall be saved,” says St. Paul, “by his life.” Salvation is not to be regarded as being altogether a future and a distant blessing : the believer has already entered on its enjoyment. He is saved from the guilt of his past sins, from the stings of a guilty conscience, from the displeasure of Jehovah, and from the dread of future punishment and endless wo. He is saved from the power of indwelling sin, and from the tyranny of Satan. And, says the apostle, “we shall be saved :” which expression may be understood as implying, we shall continue to be saved ; we shall be preserved in that state of salvation to which God has graciously raised us. Some, who have unquestionably been the subjects of a work of grace, have indulged doubts and fears relative to the continuance and completion of that work in their souls. It has been suggested to them by the tempter, that they cannot possibly retain the blessings which God has communicated ; that their future path is so beset with snares and difficulties, that they will not be able to persevere therein ; and that they will infallibly fall a prey to their numerous and formidable foes. Such thoughts indulged, will greatly harass and distress the mind.

But what reason have we to doubt on this point ? Can we suppose that God has begun a gracious work within us, with a design to leave it unfinished ? Having enabled us to enter on the race set before us, will he refuse that help which we need, in order to run onwards, and press towards the goal ? Having brought us into the field of battle, will he abandon us to the power and malice of our enemies ? Oh no ! The pious psalmist could declare,—“ The Lord will perfect that which concerneth me ;” and the apostle of the Gentiles assured the saints at Philippi, that he who had “begun a good work” in them would “perform it until the day of Jesus Christ :” and every faithful Christian is authorized to apply such declarations to himself. Not that we

can interpret these or any similar portions of Scripture in an absolute and unconditional sense: as though, without any reference whatever to our conduct, whether we improve or abuse the grace of God, he would infallibly carry on his work in our souls, and perfect it, independently of our concurrence, and even in spite of indifference or opposition on our part. Such a mode of interpretation would make void a considerable part of the oracles of God, and would take from the Christian the most powerful motives to fidelity and perseverance. In those declarations and promises, in which no condition is expressed, there is always one implied;—and none but the loving, obedient, persevering believer is warranted to consider them as belonging to himself. But while we watch and pray continually; while we abhor that which is evil, and cleave to that which is good; while we live by faith in the Redeemer, loving God, and keeping his commandments, these gracious portions are properly ours. God will most certainly carry on his blessed work within us. He will continue to save us; his grace will ever be imparted according to our necessities, and we shall find him to be an all-sufficient help in every time of need. He will fully verify in our behalf that promise, “I will never leave thee, nor forsake thee.” There can be no reason whatever to doubt of the goodness, power, or fidelity of our God. He is able to accomplish his own purposes in spite of every difficulty and obstacle: for he is almighty. He is willing to do whatever is necessary for our welfare: for he is infinite in mercy and love. He is faithful; and having promised, he will most assuredly perform.

Supposing then that the work of grace within us is yet only in its infancy, let us not therefore doubt and fear. “Who hath despised the day of small things?” If our faith be very weak and small, let us nevertheless hold it fast, and keep it in exercise, and “we shall” still “be saved.” Although our progress in the Christian race has been very slow, and our strength is even now very inconsiderable, still let us not be disheartened. God will help us onward, and enable us “to press towards the mark for the prize of our high calling.” Let us not be dismayed at the number and power of our adversaries; but encounter them with a firm persuasion, that, “through him who loved us,” we shall be “more than conquerors.”

Again, the apostle’s declaration may be understood as implying, we shall be saved more fully, more perfectly, even in the present life. Some measure of this salvation we already enjoy; but we have a much larger measure in prospect. We are pardoned, and, in some degree, sanctified; but it is our privilege to be sanctified wholly. The will of God concerning us is, that all the remains of indwelling sin should be eradicated; that our souls should be purified from every stain, and filled with divine

love. That we must be saved from all sin, and made perfectly holy, before we can be admitted into heaven, is undeniable ; and that we may be so saved and sanctified *now*, cannot be disproved. Whatever obstacle prevents the complete purification of our souls, God is able and willing to remove it now : he does not need death to assist him in this good work. Death never did, and never can destroy sin ; it never did, and never will purify a soul. If sin be destroyed, if the soul be purified, it is by the grace of God, by the application of the blood of Jesus, by the energy of the eternal Spirit. Let the Christian believer contemplate this state of experience so excellent, so desirable, so necessary ; and let him be encouraged to believe that God will thus save him. Yes, "we shall be saved ;" for if God has justified us, he will also sanctify us ; if he saved us in part, he will save us wholly ; if he has rescued us from hell, he will fit us for heaven ; if he has adopted us into his family, he will qualify us for sharing in the inheritance of his children. Oh, let us seek this full salvation ; this destruction of inbred sin ; this entire sanctification ! And from a review of what God has already done for us, let us be strengthened in the assurance that we shall be saved from all sin ; saved fully, perfectly, and to the end.

Lastly, the expression in our text may be applied to that salvation which extends into eternity, and includes all the honours and felicities of heaven. "We shall be saved" in the hour of death, in the day of judgment, and through the ages of eternity. We shall be saved from hell, and saved into heaven ; we shall be saved with an everlasting salvation.

Too many throw off their views of salvation entirely into the future ; and while expressing their desire to die the death of the righteous and to reign with God in glory, are indifferent about the present enjoyment of pardon and holiness. Such conduct is preposterous in the highest degree. If we would die the death of the righteous, there is one way, and only one way, to attain that object ; which is, to live the life of the righteous. If we would reign with God in heaven, we must live to God on earth. If we wish to secure a future and eternal salvation, we must seek a present salvation, and having obtained possession of this pearl of great price, must retain it even to the end.

But there are persons of a different stamp ; who, though actually living in the fear of God, and having a sense of his pardoning love, are alarmed when they look into futurity, and doubt whether they will be finally saved. For them our text is full of encouragement. If God has brought us to the enjoyment of his favour, and made us his children through faith in Christ, only let us hold on and persevere, and we shall, without doubt, be saved eternally. Our Redeemer has pledged his word, that "he who endureth to the end shall be saved." He has said, "Be thou

faithful unto death, and I will give thee the crown of life." The obedient, persevering believer, may rest assured that God will not abandon him in his last moments. No ; when we have to pass through the valley of the shadow of death, God will be with us ; his rod and his staff shall comfort us, and we shall fear no evil. Death shall be disarmed of its sting, and the grave of its terror. When contending with our last enemy, we shall, by the grace of God, be brought through, victorious and triumphant. When standing at the bar of judgment, we shall be acquitted and approved ; and the prospects of eternity will be to us glorious and delightful. When or how the messenger Death may come to us, we know not ; but this we know, come whenever he will, and in whatever way, all will be well. On this subject the Christian should not indulge any painful apprehensions. Our business now is to live to God ; and if we live to God unreservedly and perpetually, we have no reason whatever to be uneasy in reference to our latter end ; but every reason to believe that God will support and comfort us at that solemn and important crisis. The dying Christian falls asleep in Jesus, confident of awaking in glory : he dies in sure and certain hope of the resurrection to eternal life. Being saved from sin here, we may be assured that we shall be saved from the punishment and consequences of sin hereafter. Only let us "hold the beginning of our confidence steadfast to the end," and we shall be saved eternally ; rescued from endless misery, and elevated to endless joy. In the great day of decision, we shall appear on the right hand of the Judge, shall be numbered among the jewels of Jehovah, and recognised by the Lord Jesus, as his servants, his friends, his brethren. We shall then have crowns of glory on our heads, and palms of victory in our hands ; and having taken possession of the kingdom prepared for us of old, even from the foundation of the world, we shall reign with God and the Lamb for ever and ever.

But the apostle does not satisfy himself with asserting merely that "we shall be saved :" transfusing into his language the energy of his mind, he exclaims, "If, when we were enemies, we were reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved by his life." He makes a twofold contrast : first, between our former and our present condition ; secondly, between the death and the life of Jesus : and from these considerations he deduces additional encouragement, showing how firm and secure is the foundation on which the Christian builds his hopes.

What God has already done for us authorizes us to infer that he is willing to do much more. If when we were enemies, lying under his curse, and having nothing to expect but misery and damnation ; if even then the mercy and love of God were so wonderfully displayed, will they not be extended towards us

now? After what he has done already, can we imagine that he will now cease to be gracious? If he regarded us with so much compassion when we were enemies, will he not regard us favourably now that we are become his friends? If he showed his kindness so marvellously towards ungrateful rebels, shall it not be displayed towards his loyal and devoted subjects? If our God has already bestowed the greatest of all blessings in the gift of his only-begotten Son, can we suppose that any minor benefit will now be withheld? How full of consolation and encouragement is that saying of the apostle: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Surely we have abundantly more reason now, as reconciled sinners, to expect that God will continue to be gracious, and will save us to the uttermost, than we could have, in our carnal condition, to expect any offers of pardon, or the gift of a Saviour. The gift of Jesus Christ in behalf of a perishing world, is a proof that no gift whatever, in the possession of the Deity, is too great or too precious to be communicated to man. It is a pledge that no subsequent blessing, essential to our welfare, shall be denied. It is an assurance that in seeking divine favours our expectations can never rise too high. Whatever we ask for, whatever we desire, God is able to accomplish; yea, and to do "exceeding abundantly above all that we ask or think."

But the argument of the apostle touches on another point,—which is, the glorious life of Christ. It is true that Jesus was obedient unto death; he submitted to the power of that ruthless monster, and abode for a season in the grave. But he rose triumphant from the dead; he ascended to the right hand of God the Father, and there he now sits, crowned with glory and honour. Now if the death of Jesus was so powerful that it satisfied the claims of divine justice, vindicated the truth and holiness of God, dispossessed Satan and the grave of their prey, and threw open the gates of Paradise to perishing sinners, what may not be expected from his life, his glorious and exalted life in heaven? If, even when crucified in weakness, he triumphed over the powers of darkness, and led captivity captive, what may we not expect from him now that he has resumed that life, which for a season he laid down; now that he has burst the barriers of the tomb, and enthroned himself in his native and original dignity? He has entered heaven as our friend, our advocate, our representative: he ever lives to make intercession for us; and he has declared, "Because I live, ye shall live also." How abundantly may we be strengthened and animated by a consideration of the exalted life of Jesus, and of the purposes to which that life is devoted! How powerful must be the claims of that Redeemer, who has bought us with a price, even with his own most precious

blood ! How prevalent the intercessions of that Advocate, who pleads in our behalf what he himself has done and suffered ! If his death was the means of reconciling us to God, surely his life shall be efficacious in carrying on the work of grace in our souls, and in saving us fully and eternally. If his death procured for us a reversion of the sentence of death under which we lay, surely his life shall secure to us life spiritual and eternal : and as the life of Jesus in glory is not transient or mutable, but unchangeable and everlasting, it holds out perpetual encouragement to the believer. As surely as Jesus lives, so surely shall we be saved. While Jesus lives, the efficacy of his death and the prevalence of his intercession remain undiminished ;—and he who, in his approaches to the throne of grace, builds his confidence on this foundation, will never pray in vain.

Such, then, are the cheering prospects here presented to the Christian believer : but to unfold *all* that is included in the expression “ **MUCH MORE** shall we be saved,” is beyond the utmost stretch of human capacity. Nothing but the scenes of eternity, nothing short of heaven itself, can enable us to enter fully into this subject. The whole extent and value of that salvation, which flows from the atonement and intercession of Christ, will not be known till mortality is swallowed up of life ; till we exchange the conflicts and sufferings of earth for the triumphs and enjoyments of heaven ; till we see the great white throne erected, and the Judge seated thereon ; and, with unutterable rapture, hear him say to us, “ **Well done, good and faithful servant !—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world !** ” To this happy end may God graciously conduct us all, for the Redeemer’s sake !

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### BIOGRAPHY.

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From the Wesleyan Methodist Magazine.

**MEMOIR OF MR. FREDERICK SHUM, OF BATH :**  
**BY THE REV. RICHARD REECE.**

Of the earlier years of his life the late excellent Mr. Shum has left an account, of which the following is an abstract :—

“ I was born in the town of Niederstettin, in the circle of Franconia, Germany, Jan. 8, 1754. My parents were strictly moral, and brought up their children in the outward forms of religion. In my younger years the Lord saw good to afflict me very heavily by a complaint in my leg, so that I was an object of compassion, and considered almost unfit for any employment. But I had a pious grandmother, who, on this account, was led to pity me, and to pray much for me. My case was deeply impressed upon

her mind ;—and I believe her prayers for me were heard and answered, though she did not live to witness my recovery.

“ In the year 1777, my eldest brother, who had left home some few years before, returned from England in order to settle in his native place. But the Lord’s thoughts are not as ours ; for, in about nine months, he was uneasy, and determined to return to England : and as he intended to settle in Bath, where he and another brother had commenced business, I earnestly longed to accompany him, that I might try the effect of the Bath waters on my leg. My friends all opposed my going, thinking me unfit for the journey. However, Providence opened the way, and I arrived in England in the year 1777. I soon found that my coming to England could not make me happy. I felt restless and uneasy ; but was ignorant of the source from whence true happiness was to be derived. I had never heard of the necessity of a change of heart, nor of any persons being converted to God.

“ One Sunday, soon after I came to England, my brothers said to me, ‘ It is of no use for you to go to church, as you cannot understand a word that will be said ;—you had better read the sermon on the gospel for the day in your German book.’ Accordingly, I stayed at home ; and after having read the sermon I took up a German hymnbook, and read there a passage which I had frequently read before in my native country, and in which the character of the real Christian is described. Instead of attempting to change and reform myself, as I had formerly done, the Lord took the work in his own hand, and excited a cry in my soul that he would ‘ take away the heart of stone, and give me a heart of flesh.’ In my distress I looked for a hymn concerning repentance, in the same book ; and was directed to one which expressed my state in every verse. The subject was the prayer of the publican. While I was calling, the Lord answered me. In a moment I fell upon my knees, and praised God. I felt my heart was changed ; though such a change I never expected, nor did I know what to call it. These words of the prophet Isaiah were applied with great power to my mind,—‘ Before they call I will answer, and while they are yet speaking I will hear.’ I took up the Bible and kissed it, and said, This is indeed the word of God. I would not forget to mention with gratitude to God another instance of his goodness : about the same time that he healed my soul, he also healed my body ; for I found the complaint in my leg removed, after having been afflicted for many years, and that without any means having been used since my arrival in England.

“ Not having any one to whom I could open my heart, by degrees I lost my comfort, till one day a converted Jew, a German, came to our house, and said, ‘ Countryman ! can you tell

me, did you ever hear of any in Germany who knew they were in the favour of God, and felt assured they should go to heaven when they died ?' He added, 'There are many in Bath who know this.' As soon as he left, I retired to my room, and sought again the peace which I had lost. The Lord heard me, my peace returned, and I was filled with love and joy. On the day following, this baptized Jew came again to our house. I called him aside, and told him what the Lord had done for my soul ; and he wept for joy, on account of what the Lord had done for us both. 'Now,' said he, 'you shall hear the Methodists, whom I have joined.' He took me to the old room in Avon-street, which was then their chapel; but I only understood a very few words in the whole sermon. However, I continued to attend the preaching. One Sunday Mr. Goodwin held a love-feast ; and my friend Samuel not being in Bath, I had no one to introduce me. While I was standing at the door, the steward of the society beckoned to me to come in. After a while, when they handed round the cakes, I wondered what this could mean ;—but this was soon explained to me when they began to relate their Christian experience ; for I could understand this better than the preaching. Oh, how did I long to be able to speak a little English, that I might declare what the Lord had done for my soul ! I said within myself, If there be any Christians in the world, they are here ; and, without asking my brothers their opinion, I determined, 'This people shall be my people, and their God shall be my God.' I immediately joined the society, and, by the blessing of God, have continued with them to this day.

"I now began earnestly to desire the salvation of my relatives ; and after much prayer and deliberation, I wrote to my father, telling him of the change which had taken place in my views and feelings ; but these appeared strange things to him. Soon after, I had the happiness of being joined by my eldest brother in serving the Lord. He also joined the Methodist society, and was soon made a partaker of divine grace. We now saw the evil of serving our customers on Sundays, as it had been our practice to do, and resolved to break it off ; and so far was this step from being an injury to us in regard to our business, as we had feared, that the Lord caused us to prosper much more than ever.

"About nine years after I had been in England, I visited my native country. My friends were astonished when I spoke to them of conversion, and the witness of the Spirit. They flocked around me ; and when I pointed out passages in the Scriptures, their catechisms, and their Lutheran hymns, and asked them if they had experienced these things, they looked at each other, and said they had never heard of them before. We held meetings every evening ; the rooms were always full ; and, by the

blessing of God, many souls were awakened and found peace, among whom were my sister and mother. But as 'the carnal mind is enmity against God,' some enemies rose up against us, complaining to our minister that a strange sect was springing up, and new doctrines were preached. The minister called upon me, and asked me many questions. He could not refute what I advanced, and defended by Scripture ; but rather encouraged me in his sermons. Our enemies next complained to the magistrates, that the minister rather encouraged our proceedings than otherwise ; whereupon he was severely censured. He then began to preach against erroneous principles, and guarded the people against new doctrines ; so that a persecution was raised up ;—however, the work of God prospered.

"After staying there nine months, I returned to England. All my brothers and myself, five in number, were now in England, 'walking' together 'in the fear of the Lord, and in the comfort of the Holy Ghost ;' and all our leisure time was spent in prayer and praise.

"After some time we received letters from Germany, informing us that the Lord was carrying on his work. I, with one of my brothers, again visited them. The divine blessing rested upon our meetings, and many were convinced of the truth, and brought to the knowledge of God. I was summoned to appear before the magistrates, for holding meetings and visiting the sick, which they said was taking on me the office of the minister ; and was told it could not be suffered ; for the church was the only place to worship in. But we still continued to meet in small companies. I had not the happiness of witnessing the conversion of my aged father while with him ; but some time after we received intelligence that our prayers had been answered. Being about eighty years of age, he was taken ill, and persuaded to receive the Lord's supper. He found that he was unfit to die. He saw himself in such a light as he had never done before ; and, casting himself upon the atoning blood of Christ, he died in the full assurance of going to heaven.

"In the year 1793, after much thought and deliberation, and praying to the Lord to direct me to a proper choice, I married in the fear of God. Indeed, ever since my coming to England, I have seen the hand of God directing all my steps. I have found that 'godliness is profitable to all things, having promise of the life that now is, and of that which is to come.' About nine years after my marriage, I received a letter from my youngest sister in Germany, informing me that the Lord was reviving his work, and that one of our friends had been imprisoned for holding meetings. Peace being proclaimed, after consulting with Dr. Steinkopff, who advised us to go, it was agreed that my brother Michael and myself should visit our friends in Germany. When

we arrived, the enemies of Christ said, ‘Ah ! they are just come in the right time !’ (For the person who had been imprisoned was ordered to quit the country just before our arrival.) The disciples of Christ soon surrounded us ; we held private meetings every evening ; and, by the blessing of God, much good was done. There was an astonishing concern manifested by many for the salvation of their souls ; especially by the young people. After some time the persecution began. We were unable to meet any longer in the evenings, as the people began to throw stones at the windows. We met at four o’clock in the morning : and oh, what blessed meetings we had ! The power of God was wonderfully felt among us. I was now summoned to appear before the governor ; who ordered me to quit the place by that day week ; or in default thereof, to be sent off by the soldiers. I answered, ‘ You and I shall appear before the judgment-seat of Christ !’ When I departed, the friends surrounded me, and with tears took leave of me, after I had commended them to the grace of God.”

I regret that Mr. Shum has not continued his narrative through the subsequent years of his life, as it would have furnished many interesting and instructive incidents by which the grace of God would have been magnified.

At what period he entered upon the office of a class-leader I cannot learn : but he had for a long time two of the largest and most prosperous classes in the Bath society ; and in them many of the most respectable and pious members, both male and female, received weekly blessings under his zealous exhortations and fervent prayers. He was conscientiously exact in his attention to his people, and took much pains to train them up in holiness ; the consequence of which was, that they were proportionably attached to him. There are few Methodist families in Bath, but who, directly or indirectly, are indebted to the personal labours of this good man. More than twenty of the official characters, local preachers and class-leaders, have been trained up to usefulness by his affectionate endeavours.

As a local preacher he was not highly gifted ; but his earnestness and zeal rendered his labours acceptable and useful to the people ; and although age had enfeebled his powers both of body and mind, before my intimate acquaintance with him, yet there are many living who remember him as a flame of fire when he spoke in the love-feasts, and when he preached in the country places.

For many years he was actively engaged in a prosperous business ; but religion was the principal concern of his life ; and his brothers, who were in the partnership, and truly pious Methodists and useful leaders of classes, have often thought they had reason to complain of his leaving too much of the burthen of

worldly business on them, while he was engaged in his religious work, either visiting the sick or going out to preach. This circumstance proves that religion had his heart: while the world smiled upon his industry, and repaid to him, with ample interest, all he gave and all he sacrificed to the cause of Christ.

The name of Shum will be long associated with Methodism in Bath: for to no family is it laid under equal obligations. Though foreigners, the brothers have been eminently useful as public characters in the church of Christ. It is true that Methodism had been established in that city for nearly forty years before this family came to reside there; yet had it made very slow progress, and exerted but little influence on the population of this seat of politeness and dissipation, as will appear by the following letter of Mr. Wesley, directed to Miss Bishop in 1767:—

“ DEAR MISS B.—We have had a society in Bath for about thirty years; sometimes larger and sometimes smaller. It was very small this autumn, consisting of only eleven or twelve persons, of whom Michael Hemmings was leader. I spoke to these one by one, added nine or ten more, divided them into two classes, and appointed half of them to meet with Joseph Harris. But if you are willing to cast in your lot with us, I had rather that the single women, in both classes, who desire it, should meet with you, and any others who are not afraid of the reproach of Christ. In that little tract, ‘A Plain Account of the people called Methodists,’ you see our whole plan. We have but one point in view, to be altogether Christians; Scriptural, rational Christians: for which we well know, not only the world, but the almost Christians, will never forgive us. From these, therefore, if you join heart and hand with us, you are to expect neither justice nor mercy. If you are determined, let me know. But consider what you do. Can you give up all for Christ? The hope of improving your fortune, a fair reputation, and agreeable friends? Can he make you amends for all these? Is he alone a sufficient portion? I think you will find him so: and if you were as entirely devoted to God as Jenny Cooper was, you would never have cause to repent of your choice, either in time or eternity. The more freely you write, the more agreeable it will be to your affectionate brother,

JOHN WESLEY.”

At this time the chapel was in Avon-street, amidst the poor and the refuse of society, so that few people of character and respectability in the world’s esteem would be seen there, unless at the time of Mr. Wesley’s annual visits. At other seasons the congregations were small, and the members of society were persecuted, or treated with contempt and scorn. Brother Shum had his proportion of these; but he was unmoved, and steadily pursued his course of duty and of shame, till he had lived down reproach, and seen two excellent chapels raised there, and the little one literally become a thousand.

For many months before his decease, his friends remarked a gentleness and affection in all his deportment, which showed that

his mind was ripening in those Christian dispositions which alone can qualify us for heaven. Circumstances which in former times have occasioned him much uneasiness, were now mentioned with disapprobation ; but no more was said about them. His visits to "the house of mourning" were frequent ; and his prayers for the afflicted were often and affectionately offered, whenever he was heard to address his Maker, either in the family or in his class. His excellent and pious wife said to me, "The poor of the flock lay nearest his heart ; I never knew any one who more deeply and habitually sympathized with them than he did."

The day before he died, a pious leader met him in the street, and inquired of his welfare ; when he replied, with his usual animation, "I bless God, it is all well within. I am perfectly happy. My work is done, and I am waiting for the salvation of God."

In the evening I saw him in his place at King-street chapel, looking as he had formerly done. On his return home, after the preaching, he made no complaint ; but retired to rest, after family prayer, as he was wont to do. In the morning, about 3 o'clock, he awoke Mrs. Shum, and informed her that he was very ill. She inquired respecting the state of his mind ; and he replied, "It is all happiness and heaven." Dr. White was immediately sent for ; but before his arrival, the spirit had escaped to the paradise of God. He died August 28th, 1824.

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### MISCELLANEOUS.

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#### AN INTRODUCTORY ADDRESS, DELIVERED AT THE OPENING OF THE WESLEYAN ACADEMY, IN WILBRAHAM, MASS., NOV. 8, 1825.

By the Rev. Wilbur Fisk, A. M., Principal of the Academy.

IT is often made a question, whether the difference of character so evident among men is owing more to education than to nature ;—and this question, like all others of a similar kind, in which demonstration, from the nature of the subject, is impossible, admits of much plausible reasoning on both sides, but no positive decision in favour of either. Scripture teaches us, however, that so far as this question respects our moral relation to God, we are by nature all on equal ground. *All have gone out of the way—have together become unprofitable : we are all concluded under sin, and are all children of wrath.* Whatever differences, therefore, are seen in after life, in this respect, must be wholly attributed to education and grace : and so far as this question relates to the intellectual powers, their modes of operation, extent of improvement, strength, taste ; and so far as it relates to the sympathies and social affections ; and even so far as it relates to the operations of the bodily senses, the strength of the body itself, and the strength and health of the animal constitution ; however it must be acknowledged that in all these respects there are very considerable differences in nature, yet education and early habits have evidently a very powerful and a very

lasting influence. Even the deficiencies of nature may be measurably supplied ; its excrescences cut off ; its obliquities straitened ; its asperities smoothed ; its dulness quickened ; its wildness tamed ; and its deformities moulded, by the skilful hand of cultivation ;— and the reverse of all this may be the result of a bad course of training in early life. So convinced of this were the ancient Spartans, that they instituted a national discipline ; and, upon established and uniform principles, trained up their youth for the service of the state. This was to make them a nation of warriors, and a nation of warriors they were ;—and so, with equal attention, almost any character might be given to the youth of a whole nation.

Since the influence of early education cannot be disputed, how important it is that every *child be trained up in the way he should go*. It becomes our duty to attend to this with as much care, as much wisdom, and as much perseverance, as if the present and future happiness, not only of the individual, but of the community, and even of future generations, were dependant thereon : for this is, in some sense and to some extent, true.

This course of discipline, to be complete, should be commenced in the cradle. But through these early stages it is not our design to trace it. It will come within our present design to examine only that course of discipline which is pursued and *should be pursued* in our public schools.

It can hardly be supposed that the modes of education in our academies and higher seminaries are the best possible ; and yet, if I mistake not, they have stood essentially the same these many years : at least there has been less improve-

ment in them than in almost any other art, and much less attention is paid to them than their importance demands. This is probably owing, in part at least, to the hazard attending innovations, especially in such a subject. It is not with the science of education as with the mechanical arts. A useless invention in these is soon thrown aside, with no other loss, perhaps, than the time of an individual, and the materials he has used : but if a wrong course of education be adopted, its evil effects cannot be seen and corrected short of one generation ; and perhaps successive generations may feel its pernicious influence. It requires caution then, as well as wisdom, to strike out a new course or amend the old : but a judicious reformation, in some respects, may be our safeguard against bold and dangerous innovations, which have already begun to show themselves ; and which threaten to lessen the influence of our literary institutions in the same way that pedlars hurt the trade of regular merchants ;— and as it becomes my duty to say something on this subject, a few thoughts will be offered on some leading and important principles of education. They will relate to the following propositions :—The course of education should be such as to produce habits of intellectual labour and close thinking ; it should be such as to discipline the mind to a love and practice of method in the diligent improvement of time ; as to secure bodily health ; as to habituate the body and familiarize the mind to active bodily exercise ; and above all, it should be such as to guard the morals, and lead to virtue and religion.

I. The course of education should be such as to produce habits of intellectual labour and close thinking.

The truth of this proposition is so clear—and the same may be said of most, if not all the others—as to carry with it its own evidence: but what course will best secure this object, may be made a question. It may be somewhat difficult to determine what kind and what degree of assistance is necessary to aid the scholar in his application to study, so as to save him from discouragement and a needless waste of time, on the one hand, and from inactivity of mind and intellectual dissipation, on the other: and perhaps no general rule can be given which will not need varying by the instructor to adapt it to different minds. Allowing for these variations, there is doubtless a medium course to be observed, which will shun the evils of two extremes. In some instances, the student has been compelled to perform a task not unlike that of the children of Israel, when they were constrained to make brick without straw. He has been required to solve his problem, without understanding the rule by which it is done; and to translate his author, unaided by sufficient helps—not understanding the proper use of his grammar and dictionary, and without an acquaintance with the construction of language. This discourages the mind; for even application itself seems fruitless. The spirit is broken, the task becomes irksome, time is wasted, and the progress of the learner impeded, if not effectually checked: for nothing will sooner or more effectually damp the ardour of pursuit in the young mind, than a course of repeated and unsuccessful attempts. The scholar ought certainly to be taught *how* to study, as well as *what* and *when* to study. He should not only have the tools put into his hands, but he should be instructed how to use

them: he should be instructed in what order to take up the subject, and how to analyze the proposition, so as to understand the different parts in the detail, which, when viewed together, might confuse the mind. Every help of this kind is safe and important; but more than this is unprofitable, and frequently injurious. To be a scholar without mental application is as much impossible as to be a mechanic without handling tools, or a man of bodily activity without exercise. Those lecture-masters, therefore, that are travelling through our country, with their symbols and machines, vainly pretending to teach some of the most important of the sciences in a few evenings, are doing serious injury, it is feared, to the literary character of our country. The youth who wishes to be a gentleman, a scholar, and an idler,—who, in short, as it is a disgrace to be ignorant, wishes to have the reputation of knowledge, without the labour of acquiring it, gains from his lecture-master some smattering of learning, with but little more application of mind than it would cost him to follow the different parts of a theatrical exhibition. In this way he runs over the most popular branches of science, with (to say the most) nothing more than the tinsel of literature. It possesses, possibly, some brilliancy, but little or no utility. His literary currency is like the showy bills of a bank with empty vaults. He talks much, knows little, and thinks less. This course is oftener pursued, perhaps, in the education of females, than of the other sex. The young miss has too much volatility of spirits, is too fond of dress, company, and amusements, to pay close attention to study; but by the modern facilities for learning, she may obtain a knowledge of the

terms, and become superficially acquainted with the nature of some sciences, without curtailing her pleasures, or sobering her levity. Thus the mind is *dissipated*, instead of *disciplined*; and the degree of learning so acquired serves only to swell an empty head with the pride and vanity of supposed knowledge. This is only the wind of science, which inflates the mind, and keeps up the appearance of parts and dimensions, while it adds little of weight, or solidity, or utility to the character. It is, in truth, worse than nothing, because without it the mind would in *appearance* shrivel into its own *real* insignificance, and thus show the necessity of something more solid.

This evil should be early checked; and, as has been observed, the most effectual way to do this is to admit every safe improvement, in arrangement, illustration, and explanation, to assist the mind of the learner. But in all our examination on this subject we may narrow the field of experiment, by setting it down as decided, that no machine will supersede the necessity of exercising the *intellectual machine*, and no helps to knowledge will finally prove beneficial, which are made a substitute for mental discipline and application.

II. The course of education should be such as will discipline the mind to a love and practice of method, in a diligent and profitable improvement of time.

If a proper division of labour among different individuals has been justly called "the wealth of nations," much more may a proper division of the time of each individual be called the wealth of nations. By a proper division of time is meant a regular order of business, studies, and recreations:— assigning not only some duty to

every hour, but to each duty its proper hour, and its proper proportion of time. This would save the time usually wasted in careless delays and useless changes, and in the confusion and perplexity which a contrary course never fails to introduce. It also saves the waste of intellectual energies, which, in such perplexities, are not only exerted to less effect, but are also thereby greatly impaired. The loss of time and strength in this way is immense. Let any one estimate what he loses, in some or all of the above-mentioned ways, in one day, and multiply this by the number of days in his life, and he will ascertain what an individual loses. Let him multiply this again by the number of persons on the earth, and he will ascertain what one generation loses; and in the same way, if his powers of computation are not lost in the swelling sum, he may calculate the loss the world has sustained by this needless waste of time and strength: and this might be prevented if men were taught system in early life: and this is the only remedy; for very few are the instances in which, in mature life, early formed habits of this nature are corrected. We see our deficiencies, we make resolutions to reform; but the wayward mind, unaccustomed to the rein, has become ungovernable. The varying currents of thought have worn by time, through all the fields of the mind, such deep and irregular channels, that all attempts to withstand them now prove unsuccessful. What a serious evil is this! and yet who realizes it as he should? What parents give lessons to their children on this subject? What instructors, either by precept or example, sufficiently impress their pupils with its importance? We

teach our youth when and where to take advantage of time and circumstances to obtain pecuniary support; but how little attention is paid to the important art of redeeming time! Those fleeting moments, which bear on their wings wealth, and influence, and knowledge, and honour, and eternal life, go by us by thousands, unimproved and unheeded! Yea, when the importance of time is inculcated, it is not usually accompanied with that instruction which will teach youth the way to improve it to the best advantage, or give them those habits of method that will stand by them in after life. Instruction should not only lift up her voice, and discourse delightfully of *order, nature's first law*; but she should reach forth her fostering hand, and gently and skilfully clothe the soul with such modes of operation as shall make system and order its constant habitude—its every day dress. Something of this, it may be justly said, is attempted in our colleges, by the regular course of study, recitation, and other exercises, which are there generally pursued. This is well, so far as it goes; but this does not effect all, perhaps but a small part, of what might be effected, if the work were commenced sooner, and attended to more closely. The habits of students are generally formed before they enter these seminaries. Besides, the greater portion of time in our colleges and universities is not occupied in regular studies and recitations. This time is supposed to be filled up with such recreations, rest, and miscellaneous studies, as may prove profitable: but here, not only the nature of the employment, but even the manner, is left to the judgment of the scholar; or rather we may say to accident or caprice: and

the irregular and desultory manner in which this portion of their time is employed counteracts the influence of the regular course.—The outlines of the plan may be good, but the filling up is defective. Youth should be taught system even in their amusements and their rest, as well as in their labours and studies.

It may be objected, perhaps, that "it is impossible to have method and system, to any considerable extent, in the pursuits of this life. Man himself is subject to numerous and unforeseen changes in his bodily health and tone of feeling; and his circumstances and duties are liable to change every hour." No human foresight nor human skill, it is readily acknowledged, can fix rules that will be suited, in their minute and specific operations, to govern, as by the principles of mechanism, all the various movements of human life. All that is contended for is, that the same course of regular system be observed in the proper improvement of time as is observed in other things that are affected by contingencies. The merchant has his regular mode of doing business, notwithstanding the variations of the market, and his different successes and losses. The mariner has his regular course, and his fixed system of making his calculations, and established rules, by which he turns to the best possible advantage all the contrary winds and shifting currents in his voyage. Indeed, the changes and adversities to which he is subject make it the more necessary he should proceed by rule. Without this, he would be the sport of every wind, and be driven from his course by every current. So, without system in the voyage of life, the mind of man will be driven out of its

course and away from its object by all the various changes of time. Instead, therefore, of excusing ourselves from a systematic improvement of time, on the ground of the varieties of life, this should be the very motive to incite us to a close adherence to rule and method, that we may make the most of a short and changing life.

To show by one example, drawn from real life, how far, and with what success, a regular system of living may be pursued, we have only to turn our attention to the history of that truly great and good man whose name this seminary bears. Never have I read the history of a man who made so much of one life as the Rev. John Wesley. His studies and writings might have occupied one whole life of ordinary exertion: but in addition to this, he rode, and preached, and visited, and counselled, to an extent that would have filled up another life of ordinary labour; and his labours, too, were just such as were best calculated to disarrange and distract the mind. All who are acquainted with the life of an itinerant minister, know how ill-fitted his duties are to recollectedness of thought and regularity of living:—and to the ordinary duties of a travelling minister, Mr. Wesley added the care of all the societies which God had made him an instrument of raising up; and this was not like the care of an old and an established system,—for he had to watch over every movement, and provide for all the changes which grew out of the evolution of his newly formed system. Besides this, he was present in person in all parts of the work, attending to every thing;—insomuch that he was not only the superintendent of the whole, but he was, in a manner, the pastor, father, and counsellor of each indi-

vidual society and person. Under such circumstances, by what means did he accomplish so much? The magic of all was, he practised his own maxims. Mr. Wesley says, in some of his instructions to the ministry, "*Do every thing at the time—never be unemployed—never be triflingly employed.*" What he taught others, he practised himself. It is true, Mr. Wesley had a great mind, a vigorous constitution, and a finished classical education: but his greatness of mind, his vigour of constitution, and his extensive literary acquirements, were, in a great measure, to be attributed to his early formed habits of living by rule; and especially was it to this that he owed the facility of laying out his time and talents so advantageously.—But how came he by these habits? Were they the natural growth of his extraordinary mind? No; they were the fruits of education. Read the life of his excellent, I could almost say, his unrivalled mother; read especially those rules by which she governed her household, and those principles of education by which she formed the mind of that great man, and you will see a leading cause of all his greatness and usefulness. Those principles of action which rendered his life so illustrious, were early planted by the hand of his mother, and were carefully nourished through all his preparatory and collegiate studies. A similar course with others might produce similar effects. And let me here say to the mothers present, if there were more Susannah Wesleys, there would be more John Wesleys; and if there were more attention paid to the habits of the young, in our primary and higher schools, we should see more fruit in active life; and if we were well acquainted with the art of re-

deeming time, we might, as to all this should be made a distinct object, and a subject of special attention, in the education of youth.

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(To be concluded in our next.)

#### AMERICAN COLONIZATION SOCIETY.

WE have occasionally noticed the proceedings of this society, because we believe its objects to be good, and because we have hoped that they might be ultimately accomplished. It is chiefly, however, with a view to the religious improvement of the colonists that we have looked, believing that their prosperity and happiness cannot be secured in any other way than by being controlled by the principles of an experimental and practical Christianity; and we are glad to find this consideration has not been forgotten by the promoters and patrons of the society; but we should like to see a more decided attention given to this vital object by those whose entire business it is to supply the wants of the spiritually destitute.

Our attention has been again drawn to this interesting subject by one of our correspondents, whose communication, accompanying a copy of the society's ninth annual report, is as follows:—

New-York, March 14, 1826.

DEAR BRETHREN—The occasional notices of the American Colonization Society, in your pages, are read with much interest by many of your numerous subscribers. We rejoice to witness our Magazine uniting its influence with other able literary and religious periodicals of the day, to promote this noble and philanthropic undertaking.\*

I am one of those who beheld with pleasure the origin of the Colonization Society, and watched

with interest the steps which led to that memorable event. I remember well the shout which was raised when the Elizabeth, the first ship with colonists, six years ago, in this harbour, unfurled her sails for Africa. It was one of those happy moments of my life never to be forgotten. The scene was one on which heaven seemed to smile, while a thousand virtuous minds rejoiced. The design of this society, you are aware, is to benefit the free people of colour of the United States, to provide for them a country suitable to their condition and wants, where they may enjoy all those privileges, from many of which they are prevented here. As a body, popular feeling alone has placed them in an inferior situation: they never can be happy nor useful among us. According to the census of 1822, their number was over 233,000 in the United States. Their increase advances with the most rapid growth. Placed midway between freedom and slavery, they know not the incentives of the one, nor the restraints of the other; and no argument is necessary to show that they are very far from constituting any addition to our physical strength. Such is their degraded situation; and policy and humanity therefore strongly recommend their removal. By colonizing them, we shall not only exalt this portion of our fellow creatures to their just rank in the scale of men, but we shall also erect another barrier against that vast engine of African degra-

\* Among many others, see Christian Spectator, Boston Recorder, The Repository, Zibn's Herald, National Intelligencer, and the North Am. Review.

dation, the slave trade. We have heard of this traffic as a *thing of other years*, and we have heard also of its abolition;—but it is too melancholy a truth, that this business in human blood is carried on at this time to almost as great an extent as ever; and that not less than 60,000 slaves are carried every year from Africa!—There has not been for years any slave trade in the vicinity of Sierra Leone; and that the same consequences will result from similar settlements, who can deny? But the colony will be a powerful means to aid in civilizing Africa, and shed a radiance of light upon her  *fifty millions* of sons, who now dwell in darkness and wretchedness: and above all, we shall extend to that degraded continent, where

“The sound of the church-going bell  
The valleys and rocks never heard,”  
the blessings of the Christian religion:—and oh, how beautiful in her valleys and on her mountains will be the feet of them that bring good tidings—that publish salvation—that shall say unto *Africa*, *Thy God reigneth!*!

The American Colonization Society has been in existence nine years. It has triumphed over difficulties, and has succeeded in planting at Cape Montserado, on the shores of Western Africa, a colony, now consisting of some hundreds, who are rapidly advancing in the comforts of life and the blessings of liberty. With many of the colonists I am personally acquainted, and have conversed with several who have returned to this country to take their families back with them to Africa. I mention one individual in particular—Richmond Sampson, formerly a local preacher in Pittsburgh, who

has been in the settlement almost from its commencement, and teaches a school composed of native children. A few months ago, he came to the United States to obtain ordination, which holy rite he received from bishop Soule in Baltimore. He gave me every satisfaction that the colonists were contented and happy in their new and adopted home,—nor do they desire any change of their situation. During his stay, he preached continually in various parts of Virginia and North Carolina, to his free coloured brethren; and a few weeks since, sailed from Norfolk, with *a hundred and fifty-four* additional emigrants for the land of their fathers: and oh, may the Lord God of earth and heaven go with them! Of this number, it may be worthy of remark, that one was the freedman of the Rev. Cave Jones, of this city.

The interests felt in the objects of this institution is daily becoming more deep and extensive: it extends from north to south. There are auxiliaries in many states of the Union. The legislatures of Virginia, Maryland, Tennessee, Ohio, New-Jersey, Connecticut, Rhode Island, and Indiana, have recommended the colony to the patronage of our country. The Episcopal conventions of Virginia and Maryland, the general conference of the Methodist Episcopal church,\* and the Virginia annual conference; the general assembly of the Presbyterian church, the Baptist general convention, and recently the Friends in North Carolina, and the Roman Catholics of Maryland, have all given their solemn and decided approbation to this cause. Indeed, the local preacher in Pittsburgh, who

\* The general conference gave their approbation only so far as to recommend to the superintendents to send a missionary or missionaries to the colony.

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legislative hall, have united in aiding this noble plan.

I have just received the last annual report of this society from Washington, with a request from the agent that it might be noticed by some periodical in this city.— I send you a copy of the same, and if some of your pages can be devoted to this important subject, they will be read with lively interest, if not by all, yet by a vast number of your subscribers.

Yours, &c,  
GABRIEL P. DISOSWAY.

REPORT.

At this annual return of the season when it becomes the duty of the managers of the American Colonization Society to present to their friends a concise record of their proceedings during the year, and of the results of them, they pause with no ordinary emotion, and, like the traveller that, ascending towards the summit of a mountain, stops to survey the obstacles overcome, and to compare them with those to be surmounted, find gratitude for the past, ministering hope and confidence for farther exertion. In the clearer and more comprehensive views of such an hour, they anticipate with peculiar delight a period, when, having ceased from difficult and toilsome efforts, they may see spread before them, as was once before the eyes of Hannibal on the Alps, the field of reward for all their labours.

The new system of government organized in the colony immediately after the return of the present agent (Mr. Ashmun) from the Cape de Verds, in September, 1824, has resulted in the most beneficial effects. It was deemed important to render, as far as practicable, all the political arrangements of the colony, so many preparatory measures to its independ-

ence; and to this end is the government which has been established believed to be particularly adapted. The whole system went into operation with the full sanction of the people; the spirit of restlessness and insubordination ceased from the first day of its operation; indolence, despondency, and distrust, were succeeded by industry, enterprise, and confidence; and the experience of more than a year has confirmed the hope, that it will, at least for a considerable time, fulfil all the purposes of its institution.

It is with peculiar pleasure that the board are able to state that the progress of improvement in the colony has equalled every reasonable expectation, and furnished decisive evidence that its members are neither unmindful of their obligations to their benefactors, nor indisposed to assume that character of energy and worth, which will best secure the approbation of their own consciences, and the respect of mankind.

All the settlers, except those which arrived in the last expedition, are in well-constructed houses, built principally at their own expense; each family has a productive garden; a plot of forest ground, exceeding five hundred acres, has been cleared, and twenty-seven plantations put under cultivation; several most useful public works and buildings have been completed, while others, equally indispensable, remain unfinished, only because requiring materials which Africa cannot furnish, and which the board have as yet been unable to supply.

Through the recent liberal aid of their friends, however, the managers have been permitted to purchase the necessary articles, which are already on board the vessel that is to convey them to the colony.

A quantity of lumber, earnestly solicited by the colonists, will be sent to them immediately, for half of which they have promised to make payment, by the return of the vessel, in the produce of the country. Should, as is expected, a valuable profit be realized by the sale of this produce, the whole amount will be expended in the purchase of additional supplies, to be exchanged, as before, for articles of African growth,—the proceeds of which, when sold, may again be invested in stores for the colony, and thus be commenced a system of trade, to be regulated solely by the demands of the settlement, and which must necessarily measure its own increase by its contributions to the colonial prosperity.

Every thing possible has been done to advance education in the colony. To this great object the attention of the colonial agent has been sedulously directed, and three daily and two Sunday schools have been established. Imperfect as is the character of these schools, they are doubtless of essential utility; and when improved by a supply of books, and by the increased ability which experience must confer upon the teachers, their benefits will be greatly augmented. Another school, on the Lancasterian plan, is immediately to go into operation under the direction of a clergyman just embarked for Liberia, as a missionary, which the board venture to hope will afford still higher advantages, and, rising with the growth of the colony, finally attain to literary and lasting importance. A valuable library has been obtained for this school through the generous aid of a gentleman in Vermont, (whose efficient services have heretofore been gratefully mentioned by the board)—and

should the progress of any of the scholars justify instruction in the higher branches of knowledge, a department for this object may be attached to the institution. Of the library just mentioned, two hundred volumes were received as a donation from the students of Yale College.

But the event to be recorded by the managers, which will excite in the minds of their Christian friends the most joyful and devout emotions, is that of a striking improvement in the religious character of the colony. It is well known that this little community is made up of selected individuals, and that the board have ever required of those seeking their patronage, satisfactory evidence that their morals were pure, and their habits industrious. Hence this settlement has, from its origin, exhibited great decency, sobriety, respect for the sabbath, and the other peculiar duties and ordinances of our religion. It has thus shed a benign and sacred light upon the heathen; and the feelings of the profane and lawless stranger, as he treads upon Cape Montserado, are subdued into unwonted seriousness. But although, from the first, the society's settlement has worn an aspect of moral beauty, yet with fervent gratitude do the board announce the fact, that during the past year religion has received a more deep and general attention than ever before—that many individuals have assumed the Christian profession, and thus far exemplified in practice the spirit and laws of their faith. To those who feel sympathy for the immortal wants of our nature, and consider the introduction of Christianity into Africa one of the most commanding benefits to be produced by this society, this religious change will not prove

without interest ; and may not an argument be derived from it invincible, because based upon the manifest purposes of heaven, for more vigorous and confident exertion ? And here it becomes the board to notice, with special approbation, the faithful missionary services of the Rev. Lott Carey, by whom many native Africans have been inspired with desires after knowledge, which it is not possible at present fully to gratify. It is, however, a pleasing reflection, that about fifty heathen children reside in the colony, receive partial instruction, and enjoy the influence of Christian example.

The successful termination of recent negotiations with the African kings, for the enlargement of the colonial territory, by the purchase of an extensive tract of country on the river St. Paul's, must be regarded as a most auspicious event, and illustrates both the ability of the colonial agent, and the moral influence which, by the uniform exhibition of truth and justice, the settlement has acquired over barbarous minds. From a map of the country adjacent to the colony, accurately delineated by Mr. Ashmun, as the result of a survey made by himself, it appears that the tongue of land included between the Montserado river on the northeast, and the ocean on the southwest, and of which the cape forms the termination, does not in any part, to the distance of twelve miles, exceed three miles in breadth, and that even of this, not more than one half is adapted to purposes of general cultivation. It is obvious from this fact, that no considerable number of agriculturists could be accommodated with plantations on this tract without being entirely separated from the principal settlement ; and as

the region between these two boundaries, beyond the distance of twelve miles, furnishes, by a partial culture, subsistence to several native tribes, an effort to obtain territory in some other direction seemed indispensible.— Such an effort has been successfully made. The whole country between the Montserado and the St. Paul's, (the mouth of which is north nine miles from the former river,) extending indefinitely into the interior, is now under the jurisdiction of the society. The deed of sale has been transmitted to the managers ; and the whole transaction appears to have been conducted on both sides with perfect sincerity and good faith. "I told the kings (says Mr. Ashmun) they knew that I had never deceived or injured them, or ever treated their best interests with indifference.— I knew they considered me their friend, and my heart agreed with their opinion in testifying that I was so. I had been long in their country, and for the same reasons which forbade me to be the enemy of my own countrymen, it was impossible for me to be theirs. They saw me spending my life in a strange country in order to do black men good, and black people were all brothers. I felt much the same for all, and knew they would confide in me, as I certainly should in any deliberate act of theirs. It was at this moment (he continues) that I became more fully convinced than ever before, of the happy effects which that course of exact justice which I had so long endeavoured to pursue, could produce on savage minds. I felt that our policy had gained a moral conquest, and that was the moment of triumph. They reciprocated the confidence which I professed to repose in them, and as the board will perceive from the

journal, yielded the important point sought of them." The St. Paul's river is represented as half a mile wide at its mouth, and retaining quite across a depth (varying but little) of from four to five fathoms: its waters sweet nearly the whole year at a small distance from the ocean, and the whole year at the distance of nine miles.

The region thus ceded to the society is a fine champaign country, elevated from twenty to thirty feet above the river, formerly, in "Africa's better days," covered with numerous villages, but now almost depopulated by the slave trade, with a fertile soil, destitute of stones, and for purposes of agriculture not inferior to any as yet explored on the African coast.—The conclusion of these negotiations, the board will only add, is an event uncommonly felicitous, whether we consider the measures by which it was produced, or the interests which it cannot fail to secure.

It is well known that the government of the United States, for the accomplishment of its humane purpose towards such Africans as are brought into our country in contravention of the laws, has been pleased to select the colony at Liberia for their residence, and that, by its authority, a number of rescued captives have already been transferred to that place. The progress of these poor Africans in the common branches of an English education, has been equal to the best hopes which a knowledge of their former circumstances would justify; and their habits of agricultural industry are such as must in a short time enable them to obtain independently the means of a comfortable subsistence. Many others are, we understand, soon to be added to these objects of a be-

nevolent policy, who will require for some years the guardianship and aid of this nation.

A respectable company of emigrants, sixty-six in number, most of them agriculturalists from Virginia, took passage at Norfolk, in the brig *Hunter*, early in February, and arrived at Liberia on the 15th of March. Within one month after they disembarked, they all experienced the disease of the climate; but its effects proved mild, and the recovery of most was rapid and entire. Among the adults, two young men only, who had been guilty of great imprudence, perished as its victims, though a more considerable loss occurred among the children, which constituted nearly half the expedition.

An able physician, who expected to accompany these emigrants, was unfortunately detained in the United States, and the want of his knowledge and attentions was severely felt. The inadequacy of the accommodations, and the scantiness of the medical stores, it must not be concealed, augmented the sufferings. A large building, erected especially for the benefit of newly arrived emigrants, is nearly completed; and the physician to whom we have just referred will embark in a vessel now prepared to sail for the colony.

The extent and atrocity of the slave trade remains, it is believed, undiminished, and in more than one instance during the year has the flag of our country been seen to wave over vessels employed beyond all doubt in this traffic. Numerous facts might be adduced in proof that American citizens still participate in the crimes and gains of this trade, which we can hardly hope will be exterminated, until the whole Christian world becomes so sensible of its iniquity.

as unanimously to denounce it as an intolerable offence, to which no flag shall give protection.

The interest felt in the objects of this institution has become deep and extensive; every day witnesses its progress; the energy, donations, and number of its friends, have the last year been greatly increased; and a spirit of resolution is now evinced in its favour, not less honourable to our nation than auspicious for the cause which it is directed to advance. Numerous auxiliary societies have been organized in the states of Maryland, Virginia, and North Carolina, and others of equal promise in New England.

The success of the agents of the society in the northern states has enabled the managers to fit out a vessel from Boston, which, with about forty emigrants, a missionary, physician, adequate supplies, and the library already mentioned, a week since, sailed for Liberia.

Another and larger vessel is also chartered and preparing for her departure, which, in addition to stores and lumber imperiously demanded by the colony, will convey to Africa the United States agent and colonial surgeon, Dr. Peaco, and more than one hundred emigrants, principally from Virginia and North Carolina.

By many churches in our country, on the last anniversary of our national independence, collections were taken up to aid the funds of this institution. In their last report, the board ventured to solicit the Christian community to remember their cause on that day, and to express the hope that charity to their objects would generally be deemed appropriate to that occasion. Their wishes were seconded by the recommendations of the general assembly of the Presby-

terian church, and by some other ecclesiastical bodies;—and the amount received in consequence into their treasury has not been inconsiderable. The managers trust that their cause will be advocated by the reverend clergy on the next fourth of July, and on every succeeding one, with more effort and greater success.

Such specimens of African produce have been received from the colony as give reason to hope well of its future benefits to the commerce of our country. Coffee and cotton grow spontaneously, and the former is uncommonly large, and of an excellent quality. Indigo and the sugar cane succeed, and will be cultivated with advantage. In the vicinity of the settlement camwood is abundant, and mahogany grows on the cape. The timber of Liberia is various and durable, and well adapted to building. The teakwood is exported from Sierra Leone, and probably grows in the American colony.

If the commerce of Africa is now, when her fields are almost desolate and untilled, an object of avidity to many nations, her productive soil, cultivated by an industrious and enlightened people, must afford the means of a most valuable trade.

The *African Repository*, a monthly journal, published by order of the board, was commenced in March last. The first number was issued to one hundred subscribers, which have since increased to one thousand.

The managers had but just expressed, with a deep sense of their loss, their respect for the memory of a distinguished vice president of this society, when they were called to deplore the decease of another early, able, and devoted friend. Such, indeed, was Elias B. Cald-

well, the late corresponding secretary of this institution. His services were cheerfully rendered to the society from the time of its origin to the day of his death, with an attachment to its objects which sickness could not diminish, and a pious confidence in its success, which remained unshaken to his last hour. For one or two years, his extreme debility prevented those energetic efforts which he was disposed to make ;—but the strength that he possessed was never spared, but frequently exerted, until his feeble frame sunk beneath the power of mental exertion. Though no longer favoured with his presence and his counsel, the managers have the light of his example, and will ever cherish as sacred the recollections of his worth.

Connected with their cause, the managers are sensible that there are some questions of difficulty and delicacy which should be discussed, if at all, with sobriety, and with a due consideration of the various opinions, and even prejudices, with which they are unfortunately combined.

The managers propose no deviation from the original purpose of the society, but are resolved to adopt, openly and candidly, those measures, and those only, which wisdom and prudence shall dictate : such, in fine, as may be best adapted to diminish the force of contradictory objections, and secure the favour and aid of the states most deeply interested in the success of their efforts.

#### THE ORIGIN OF IMAGE WORSHIP AMONG CHRISTIANS.

By the Rev. John Wesley.

WHEN Christianity was first preached in the world, it was supported by such miraculous assistance of the divine power that there was need of little or no human aid to the propagation of it. Not only the apostles, who first preached it, but even the lay believers, were sufficiently instructed in all the articles of faith, and were inspired with the power of working miracles, and the gift of speaking in languages unknown to them before.

But when the gospel was spread, and had taken root through the world ; when kings and princes became Christians, and when temples were built and magnificently adorned for Christian worship ;—then the zeal of some well-disposed Christians brought pictures into the churches, not only as ornaments, but as instructors of the ignorant ; and from thence they were called *libri laicorum*, the books of the

people. Thus the walls of the churches were beset with pictures, representing all the particular transactions mentioned ; and they who did not understand a letter of a book knew how to give a very good account of the gospel, being taught to understand the particular passages of it in the pictures of the church. Thus, as hieroglyphics were the first means of propagating knowledge, before writing by letters and words was invented ; so the more ignorant people were taught compendiously by pictures, what, by the scarcity of teachers, they had not an opportunity of being otherwise fully instructed in.

But these things, which were at first intended for good, became, by the devil's subtlety, a snare for the souls of Christians : for when Christian princes, and the rich and great, vied with one another who should

embellish the temples with greatest magnificence, the pictures upon the walls were turned into gaudy images upon the altars ;—and the people being deceived by the outward appearance of the priest's bowing and kneeling (before those images) as the different parts of their devotion led them, they imagined that those gestures were designed to do honour to the images before which they were performed, (which they certainly were not;) and so, from admiring, the people came to adore them. Thus, what were at first designed as monuments of edification, became the instruments of superstition. This being a fatal oversight in the clergy, at first neglected or winked at, by degrees (as all errors have crept into the church) gathered strength; so that, from being, in the beginning, the dotage of the ignorant vulgar, the poison infected those of better rank, and, by their influence and countenance, brought some of the priests over to their opinion,—or rather those priests were the occasion of deceiving the rich and powerful, especially the female sex, for ends not very reputable or agreeable to the integrity of their profession. But so it was, that what the priests at first

winked at, they afterwards gave countenance to ; and what they once countenanced, they thought themselves obliged in honour to defend ; till at last, superstition came to be preached from the pulpits, and gross idolatry obtruded upon the people for true devotion.

It is true, there were many of the sacred order, whose sound hearts and clear heads were very averse to this innovation; who both preached and wrote against the worship of images, showing both the wickedness and folly of it. But the disease was so far spread, and the poison had taken such root, that the consequence of opposition was the dividing the church into parties and schisms, and at last proceeded to blood and slaughter.

N. B. Is it not marvellous that what was so simple in the beginning should degenerate into such idolatry as is scarcely to be found in the heathen world! While this, and several other errors, equally contrary to Scripture and reason, are found in the church, together with the abominable lives of multitudes who call themselves Christians—the very name of Christianity must stink in the nostrils of the Mohammedans, Jews, and infidels.

#### THOUGHTS UPON DISSIPATION.

By the same.

1. PERHAPS nothing can be more seasonable at the present time than to bestow a few thoughts on this. It is a fashionable subject, very frequently spoken of,—especially in good company. An ingenious writer has lately given us an essay upon the subject. When it fell into my hands, a few days since, I was filled with a pleasing expectation of seeing it thoroughly explained. But my expectation was

not answered : for although many just and lively things are said there, yet in above twenty pages I could find no definition of *dissipation*, either bad or good.

2. But “the love of dissipation,” says the author, “is the reigning evil of the present day.” Allowing it is ; I ask, What do you mean by dissipation? Sometimes you use the word *pleasure* as an equivalent term. But what pleasure do you

mean? The pleasures of sense, or of the imagination in general? or any particular pleasure of one or the other? At other times you seem to make dissipation the same with luxury; at least with a high degree of it. Sometimes again you use "the love of amusement" as the same with "love of dissipation." But the question recurs, What amusement do you mean? for there are numberless sorts:—so that still, after talking about them so long, we have only a vague, indeterminate notion of a dissipated age, a dissipated nation, or a dissipated man;—without having any clear or distinct idea what the word *dissipation* means!

3. Those who are content with slight and superficial views of things, may rest in the general account, that a *dissipated age* is one wherein the bulk of mankind, especially those of any rank or fashion, spend the main of their time in eating and drinking, and diversions, and the other pleasures of sense and imagination: and that we live in a dissipated age, in this meaning of the word, is as plain as that the sun shines at noonday.—Most of those that are commonly termed *innocent amusements*, fall under this head,—the pleasures of imagination. Whenever, therefore, a general fondness of these prevail, that is a *dissipated age*.—A *dissipated nation* is one where the people in general are vehemently attached to the pleasures of sense and imagination. The smaller vulgar in England are at present passionately fond of the lowest pleasures both of sense and fancy: while the great vulgar are equally engrossed by those they account a higher kind. Meantime they are all equally dissipated, although in different ways: and so indeed is every man and woman

that is passionately attached to external pleasure.

4. But without dwelling any longer on the surface of things, let us search the matter to the bottom, and inquire, Wherein lies the original ground of *human dissipation*? Let this be once pointed out, and it will place the whole question in the clearest light.

5. Man is an immortal spirit, created in the image, and for the enjoyment of God. This is the one, the only end of his being;—he exists for no other purpose. God is the centre of all spirits; and while they cleave to him, they are wise, holy, and happy: but in the same proportion as they are separated from him, they are foolish, unholy, and unhappy. This disunion from God is the very essence of human dissipation; which is no other than the scattering the thoughts and affections from the Creator to the creature. Therefore fondness for sensual enjoyments of any kind, love of silly, irrational pleasures, love of trifling amusements, luxury, vanity, and a thousand foolish desires and tempers, are not so properly dissipation itself, as they are the fruits of it, the natural effects of being unhinged from the Creator, the Father, the Centre of all intelligent spirits.

6. It is this against which the apostle guards in his advice to the Christians at Corinth:—*This I speak, that ye may attend upon the Lord without distraction.* It might as well be rendered *without dissipation*, without having your thoughts any way scattered from God. The having our thoughts and affections centred in God, this is *Christian simplicity*: the having them in any degree uncentred from God, this is *dissipation*:—and it little differs in the real nature of

things, and in the eye of God, the Judge of all, whether a man be kept in a state of dissipation from God, by crowns, and empires, and thousands of gold and silver, or by cards, and dancing, and drinking, and dressing, and mistressing, and masquerades, and picking straws.

7. Dissipation is then, in the very root of it, separation from God: in other words, Atheism, or the being without God in the world. It is the negative branch of ungodliness: and in this true sense of the word, certainly England is the most dissipated nation that is to

be found under heaven: and whether our thoughts and affections are dissipated, scattered from God, by women, or food, or dress, or one or ten thousand petty trifles, that dissipation (innocent as it may seem) is equally subversive of all real virtue and all real happiness. It carries its own punishment:—though we are loaded with blessings, it often makes our very existence a burthen; and, by an unaccountable anxiety, gives a foretaste of what it is to be *punished with everlasting destruction from the presence of the Lord!*

March 26, 1783.

#### ON A GOOD STYLE.

Letter from Mr. Wesley to the Rev. Mr. Furley, dated Liverpool, July 15, 1764.

DEAR SIR,—I have had many thoughts since we parted, on the subject of our late conversation. I send you them just as they occur.

“What is it that constitutes *a good style?*” Perspicuity, purity, propriety, strength, and easiness, joined together. When any one of these is wanting, it is not a good style. Dr. Middleton’s style wants easiness. It is *stiff* to a high degree;—and stiffness in writing is full as great a fault as stiffness in behaviour: it is a blemish hardly to be excused,—much less to be imitated. He is *pedantic*. “It is *pedantry*,” says the great lord Boyle, “to use a hard word where an easier will serve.” Now this the doctor continually does, and that of set purpose. His style is abundantly too *artificial*: *artis est celare artem*: but *his* art glares in every sentence. He continually says, “Observe how finely I speak:” whereas a good speaker seems to forget he speaks at all. His full, round curls, naturally put one in mind of Sir Cloudesly Shovels’s periuke, that “eternal buckle takes in Parian stone.” Yet

this very fault may appear a beauty to you, because you are apt to halt on the same foot. There is a stiffness both in your carriage and speech, and something of it in your very familiarity: but for this very reason, you should be jealous of yourself, and guard against your natural infirmity. If you imitate any writers, let it be South, Atterbury, or Swift, in whom *all* the properties of a good writer meet. I was myself once much fonder of Prior than Pope: as I did not then know that *stiffness* was a fault.—But what in all Prior can equal, for beauty of style, some of the first lines that Pope ever published?

“Poets themselves must die, like those they sung,  
Deaf the praised ear, and mute the tuneful tongue:  
Even he whose heart now melts in tender lays  
Shall shortly want the gen’rous tear he pays.  
Then from his eyes thy much-loved form shall part,  
And the last pang shall tear thee from his heart;  
Life’s idle business at one gasp be o’er,  
The muse forgot, and thou beloved no more.”

Here is style! How clear; how pure, proper, strong, and yet how amazingly *easy*! This crowns all: no stiffness, no hard words: no *apparent* art, no affectation: all is natural, and therefore consummately beautiful. Go thou, and write

likewise. As for me, I never think of my style at all, but just set down the words that come first;—only when I transcribe any thing for the press, then I think it my duty to see that every phrase be clear, pure, and proper. Conciseness (which is now as it were natural to me) brings *quantum sufficit* of strength. If, after all, I observe any stiff expression, I throw it out, neck and shoulders.

Clearness, in particular, is necessary for you and me: because we are to instruct people of the lowest understanding. Therefore, we above all, if we *think* with the wise, yet must speak with the *vulgar*. We should constantly use the most common, little, easy words, (so they are pure and proper,) which our language affords. When I had been a member of the university about ten years, I wrote and talked much as you do now: but when I talked to plain people in the castle or the town, I obser-

ved they gaped and stared. This quickly obliged me to alter my style, and adopt the language of those I spoke to: and yet there is a dignity in this simplicity which is not disagreeable to those of the highest rank.

I advise you sacredly to abstain from reading any stiff writer. A by-stander sees more than those that play the game. Your style is much hurt already. Indeed something might be said if you were a learned *infidel*, writing for money or reputation. But that is not the case: you are a Christian minister, speaking and writing to save souls. Have this end always in your eye, and you will never designedly use any hard word. Use all the sense, learning, and time you have: forgetting yourself, and remembering only those are the souls for whom Christ died—heirs of a happy or miserable eternity!

I am your affectionate friend and brother, J. WESLEY.

#### LADDER OF BENEVOLENCE.

MAIMONIDES, the celebrated hand; thereby exciting in him the Jewish philosopher, in his work styled "*More Nebuchim*," defines the duty of charity in the following admirable manner.

There are, he says, eight degrees or steps in the duty of charity.

The first and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionately to the distress of the sufferer.

The third is to give cheerfully and proportionately, but not until we are solicited.

The fourth is to give cheerfully, proportionately, and even unsolicited; but to put in the poor man's

The fifth is to give charity in such a way that the distressed may receive the bounty, and know their benefactors without being known to them. Such was the conduct of some of our ancestors, who used to tie up money in the hind corner of their cloaks, that the poor might take it unperceived.

The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and name should remain unknown.

The seventh is still more merit-

orious—namely, to bestow charity in such a way that the benefactor may not know the relieved object, nor they the name of their benefactor; as was done by our charitable forefathers during the existence of the temple; for there was in that holy building a place called the chamber of silence or inostentation, wherein the good deposited secretly whatever their generous hearts suggested, and from which the most respectable poor families were maintained with equal secrecy.\*

Lastly, the eighth, and most meritorious of all, is to anticipate charity by preventing poverty;—

namely, to assist the reduced brother, either by a considerable gift or loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding up his hand for charity; and to this our holy law alludes when it says, “And if thy brother be waxen poor, and fallen in decay, then thou shalt support him; yea, though he be a stranger or a sojourner; that he may live with thee,” Levit. xxv, 35. This is the highest step, and the summit of charity’s golden ladder.

“ THAT I MIGHT NOT NURSE A CHILD FOR THE DEVIL.”

(From a letter of the late John Newton.)

ADDRESSED TO MOTHERS.

I THINK a prudent and godly woman, in the capacity of a wife and a mother, is a greater character than any hero or philosopher of ancient or modern times. The first impressions which children receive in the nursery, while under the mother’s immediate care, are seldom so obliterated, but that, sooner or later, their influence conduces to form the future life; and though the child that is trained up in the way he should go, may depart from it for a season, there is reason to hope he will be found in it when he is old. The principles instilled into the mind in infancy may seem dormant for a while, but the prayers with which the mother watered what she printed there, are, as some old writers say, “upon the Lord’s file.” Times of trouble recall those principles of the mind, and the child so instructed has something at hand to recur to. Thus it was with me. I was the only son of my mother: she taught me, she prayed for me, and over me. Had she lived to see the misery and wickedness into which I plunged myself afterwards, I think it would have broken her heart. But in the Lord’s time her prayers were answered: distress led me to recollect her early care, and thus I was led to look the right way for help. But a religious education implies much more than teaching the catechism and a few hymns. Happy and honoured is the woman that is qualified to instruct her children, and does it heartily, in the spirit of faith and prayer.

We often speak of the birth of a child as a matter of course, of no great moment but to the parents and relations: but indeed the birth of a child, whether in a palace or a workhouse, is an event of more real importance than the temporal concerns of a whole kingdom.—When a child is born, an immortal

\* Hence probably the origin of charity boxes.

enters upon a state of existence which will never end ; and it is a being whose capacity for happiness or misery is proportioned to its duration. To have the charge of such beings, to form their minds in their tender years, to bring them up in the nurture and admonition of the Lord, and at last to present them to him, enabled to say, "Here am I, and the children which thou hast given me !" Oh, what a high trust ! Oh, what a blessing !

Have you read, or have I formerly mentioned to you, what a good old woman in the last century said upon her dying bed ? It was to this purpose :—" I have been the mother of sixteen children : I nursed them all myself ; and I know that now they are all either *with Christ* or *in Christ* ;—and I believe I never gave one of them the breast without putting up a prayer in my heart, *that I might not nurse a child for the devil !*"

LETTER FROM THE RUSSIAN PRINCESS MESTORCHASE TO A LADY IN SCOTLAND : COMMUNICATED TO THE EDITORS BY MRS. C. G.

OBSERVING in your Magazine an anecdote of the Russian princess Mestorchase, I thought a letter from that lady to a person in Scotland would not be unacceptable for publication.

C. G.

DEAR MADAM,—I had the pleasure of receiving your letter a month ago,—so that I would begin mine with an apology for being so long of answering it. I thank you both for your friendly address and valuable present. The reason of my silence may excuse me in your sight: it is Mr. Pinkerton's return to Russia. I see in your letter that you are well acquainted with him, and so you will know that every other concern vanished before the joy of seeing again the *beloved friend*. The word *friend* does not fully express what *he* is to me: add to it what Paul was to the jailer,—what Peter and John were to the man sitting at the gate of the temple called beautiful,—what Philip was to the man of Ethiopia, reading Isaiah the prophet without understanding it ;—in a word, what in so many instances the apostles of our Lord were to the poor sinners whom they taught that whosoever shall call on the name of the Lord shall be saved.

Oh, dear madam, when in your letter you mention my *high rank*, you did not think it was the rank of this wicked world,—in which,

the higher we are, the more we are surrounded with corruption, the more exposed to temptations, and, in every respect, the more accosted and attacked by the enemy of souls ! My high *attainments* in human science were nothing more than sinful, idle, useless, worldly wisdom, which the apostle styles *enmity to God*. Now every hour of my life is employed to forget what I know, and to bless my heavenly Father, who, through my friend, showed me that, alas ! I knew nothing. Yes, madam, I was ignorant of my Creator and Redeemer's *character and claims*. These were my attainments, and this my wisdom. Now, my dear madam, instead of my dazzling qualities, let charity cover the multitude of my sins,—let charity hope that he who hath begun a good work will not leave it imperfect, and will accept and bring me to the throne of his kingdom, cleansed in his most precious blood, and saved by his atonement and sacrifice. I have *no other claims*—*no other hope* ; and I believe you are of the same mind. Pray for me, that we may meet in

heaven, and there join the song of Moses and the Lamb. Marvellous are his works (and we have every day instances thereof) with the *proud sinner*, whom he seeks out, calls back, and brings at last to confess his guilty ways. How marvellous his ways with his faithful servants, whom, like Mr. Pinkerton, he sends far from friends,—whom he brings not only to consent to his departure, but to desire it, in order to make him an instrument of grace among so many places and people! His health, weak in our sight, proved strong in the Lord:—then let us, in all places, depend on him, and submit in resignation, even in our hardest trials, believing it is all done for our good by a God of mercy and love. But I must stop

here, lest my letter be too long.—Excuse me, if I speak too freely: your friendly letter has opened my heart.

I hope we meet daily, in prayer and in spirit. When we stand before the throne of our heavenly Father, we shall know each other. Oh, pray for me, that at the end I may be acknowledged by you as a sister in Christ, and as a *redeemed child of God*.

The grace of our Lord Jesus Christ be with you and your amiable family. May his peace never depart from you. This is the prayer of your sincere friend,

P. M.

This princess, previous to Mr. Pinkerton's becoming the instructor of her children, was a disciple of Voltaire.

#### MELANCHOLY DISASTER.

A LETTER from Antigua, dated 5th March, communicated to the editor of the New-Haven Herald, gives an account of a melancholy shipwreck, and the destruction of the whole of the Methodist mission family located at the island of Antigua. A yearly meeting was lately held at St. Kitts, of the missionaries from the neighbouring islands. From Antigua went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hilliar, Rev. Mr. Oake, Rev. Mr. Jones, wife, and infant child. The above persons had left St. Kitts on their way to Antigua, having added to their

number another missionary and his wife. They stopped at Montserrat, and were advised to leave their vessel, (a dull sailer,) and go on board the mail-boat Maria:—they did so, and added to their number a young lady. The schooner they left arrived safe,—but the mail-boat was shipwrecked on a shoal, and all on board perished, except Mrs. Jones. She was found between the bowsprit bitts, in her night dress, with her husband's cloak on, where she had remained three or four days without sustenance. She is recovering.—*N. Y. Daily Adv.*

#### RELIGIOUS AND MISSIONARY INTELLIGENCE.

##### CHEROKEE MISSION.

Letter from the Rev. Richard Neely to the Corresponding Secretary of the Missionary Society of the M. E. Church, dated Cherokee Nation, March 9, 1826.

DEAR SIR—Your printed address, directed to the Rev. W. Sullivan, expressing the wish of the Missionary

Society, "that all missionaries dependent on them for support should make quarterly communications to the cor-

responding secretary, informing him of the apparent success the gospel meets with in the bounds of their ministerial labours," came to hand the 25th of February. I gladly embrace the present opportunity of complying with this request.

In our missionary reports for last year, you have seen that I was appointed to itinerate through the nation, accompanied by an interpreter. I soon succeeded in forming a four weeks' circuit, including twenty regular places for preaching. At our last Tennessee conference, I was reappointed to the same circuit, and on the 4th of December I reached the first appointment; and, through the blessings of Divine Goodness, I have been enabled to continue on my circuit without missing any of the appointments,—though, as yet, I have not been able to get an interpreter, which is a great impediment to the progress of the mission.

On my return from conference to this place, I was most cordially received, and they continue to show me every attention.

During the past winter my congregations have been tolerably large, considering the coldness of the weather and the situation of the people. In several places the prospects are flattering,—though as yet there has not been very many conversions. God, however, has been graciously present with us, and abundantly blesses us. I have noticed with gratitude and delight, that the members of society in general appear to be growing in grace, and getting more fixed and settled in their purpose of serving God. They also manifest more zeal for the salvation of others than hitherto. Many of them have been very useful and successful in persuading others to come to Christ. Indeed, the glorious work of religion is progressing: its blessed influence is seen and felt, and I believe that the prospects of our being useful as teachers and preachers were never more encouraging than at the present.

The upper mission is embraced in my circuit; and as I have visited it frequently, and lately attended the quarterly meeting at that place, permit me, before I close, to make a few remarks relative to it.

This mission is situate near the centre of the nation, about ten miles from the seat of government, or the place appointed to hold their national councils, and about forty miles south of the first school that we established near Rossville, in a populous neighbourhood, and nearly all speak the English language. The people of this place petitioned our last conference for a preacher to be sent to teach a school, and preach the gospel to them. The Rev. Francis Asbury Owen received the appointment, and arrived here about the 14th of December, and commenced school in a few days after, with fifteen scholars. This school has since increased to twenty in number, and it is thought he will soon have thirty or more scholars. This school is composed of sprightly, enterprising youths, who advance with a facility that does honour to themselves and to their teacher;—and here it may be remarked that this school costs the society nothing.

Nor has brother Owen been less successful as a minister than as a teacher. Since he came to this station, through the blessings of him who hath said, "I am with you always, even to the end of the world," he has raised a society of twenty-one members; and there is a great opening in the adjoining settlements for the preaching of the gospel.

The quarterly meeting held here on the 18th and 19th of February last was a very solemn and interesting time. The irreligious appeared unusually serious, and on Saturday night several came forward, requesting an interest in the prayers of the pious.—On Sunday night there were about twenty mourners, and two of them professed to find comfort to their souls: three joined the society, and many went away deeply convinced about their lost and undone situation. Upon the whole, I think the meeting will be a great blessing to the place.

It is the prevailing desire of your unworthy correspondent that these happy times may long continue,—that the great Head of the church may bless and sanctify the means here used for the salvation and recovery of these lost sheep of the house of Israel.

#### STATIONS OF THE PREACHERS OF THE BALTIMORE CONFERENCE.

BALTIMORE DISTRICT—J. Frye, P. James Paynter, D. Steel, H. Slicer, E. Baltimore city, station—B. Waugh, French S. Evans. East Baltimore—  
VOL. IX. May, 1826.

John Davis, Samuel Bryson. Baltimore circuit—Christopher Frye, Edwin Dorsey. Severn—C. B. Tippett. Annapolis—C. A. Davis. Calvert—W. Prettyman. Prince George's—Daniel Parish, John Smith. Ebenezer—Norval Wilson. Montgomery—W. H. Chapman, John G. Watt.

**POTOMAC DISTRICT**—S. G. Roszell. P. E. Alexandria—Andrew Hemphill, Foundry—William Ryland. Georgetown—Job Guest. Fairfax—Samuel Kennerly. Jefferson—James M. Hanson, Thomas J. Dorsey. Winchester—William Hamilton, Chas. B. Young. Loudon—Robert Burch, Henry Smith. Stafford—Robert Caddan, John L. Amiss. Westmoreland—R. S. Vinton. Lancaster—Jacob Larkin, F. M'Cartney, C. M. Smith, sup. Frederickburgh—Yelverton T. Peyton.

**ROCKINGHAM DISTRICT**—G. Morgan, P. E. Rockingham—J. Watts, Charles Kalbfus. Staunton—William Munroe. Bottetourt—Edward Smith, John A. Gere. Warm springs—Jacob B. Crist. Monroe—Simon L. Booker, John Rider. Greenbrier—J. Howell, Hezekiah Best. Pendleton—William Houston. Moorefield—Philip D. Lips-

comb. Woodstock—Hervey Sawyers. South Branch—John Miller, D. Kenison.

**NORTHUMBERLAND DISTRICT**—M. Pierce, P. E. Shamokin—J. Tanneyhill. Northumberland—J. Thomas, G. Hildt. Lycoming—Amos Smith, John Bowen. Bellefont—John Rhodes. Phillipsburgh—William M'Dowell. Huntingdon—Robert Minshell, S. M'Pherson. Bedford—Isaac Collins, William O. Lumson. Lewistown—J. White. Concord—Jacob R. Shepherd, Jonah Munroe.

**CARLISLE DISTRICT**—John Bear, P. E. Carlisle—Alfred Griffith. Carlisle circuit—Thomas M'Gee, J. Doup. York—Basil Barry. Hartford—Dennis B. Dorsey, William C. Pool. Great Falls—James Sewell, Tobias Riley. Frederick—Caleb Reynolds, John L. Gibbons. Chambersburgh—J. Rowan. Hagerstown—James Reed, R. Barnes. Allegany—Wm. Butler, Samuel Ellis. Berkley—James Riley. Hancock—Samuel Clark, N. B. Mills.

Samuel Merwin is transferred to the Philadelphia conference, and D. Hall to the Virginia conference.

Richard Bond travels with bishop M'Kendree.

#### WESLEYAN MISSIONS.

FROM the Wesleyan Methodist Magazine we select the following information respecting the progress of their missions in the South Sea and the W. Indies.

**NEW SOUTH WALES.**—*Extracts from the journal of Mr. Horton.*

March 14th.—I revived our Windsor Sunday school,—which was first established by brother Carvosso, but afterwards relinquished for want of a suitable person to conduct it. Sixteen children attended.

19th.—I called on a man and his wife, who had been members of our society in Yorkshire, and many of whose friends are Methodists. The woman acknowledged with sorrow that she had suffered great spiritual loss, and both promised to attend the chapel, and return to the Lord.

April 2d.—I went with the Rev. J. Cross (the chaplain who resides at Windsor) to Wilberforce, to form a Bible association for that district; but such is the apathy of the people, that only two attended the meeting; so that we could scarcely do any thing.

7th.—A gentleman said to me that he was particularly struck with the sermon on Sunday last, and asked if I

intended it to have any personal allusion. I assured him I did not design it for him in particular, but for the benefit of all who heard me. He said he felt a good deal concerned about religious matters, and that his mind had been much affected in reading the memoir of captain Tripp, which was inserted in one of our Magazines that I lent him. In early life he was intimately acquainted with that excellent man, which rendered the account of his conversion, and subsequent piety, the more interesting.

10th.—In going to Sackville Reach, I stopped to look at a place where a party of natives had lately encamped. The only huts they erect are made of large pieces of bark placed in a reclining position against each other, or against a fallen tree, in the form of a roof. In travelling through the bush, many trees are to be seen from which the bark has been stripped off for this

purpose. These temporary coverings they make wherever they choose to lodge: under them they sleep, with a fire in the front during the coldest and most rainy weather; and when they rise in the morning, they abandon them without concern.

11th.—At Sackville Reach I first examined the children of the Sunday school, about seventeen in number.—In general, they answered my questions very pertinently,—and I distributed among them a few rewards. I was pleased to find that several of them have good voices, and are learning to sing. The congregation assembled at eleven o'clock, and were, as usual, very attentive and serious.

17th.—I had a profitable journey to Emu Plains. Riding through the bush, where there is no variety of scenery to divert the attention, is very favourable to meditation.

18th.—At half past eight this morning, upwards of eighty were present, all of whom were as silent and as solemn as death. Surely our labour here will not be in vain. I baptized two children immediately after the service, and then proceeded to Castlereagh,—where, after preaching, I administered the sacrament to nine communicants. At Windsor, in the evening, about fifty persons attended,—and though I was somewhat fatigued, I trust we all found it good to be there.

June 19th.—I called on as many families as I could at Castlereagh, to talk with them about spiritual things, and invite them to attend the house of God. Some were thankful, all were civil.—Household visitation is an important branch of ministerial labour in this colony, where so large a majority of the people attend no place of worship whatever. For some time past, the natives in the neighbourhood of Bathurst have committed dreadful outrages.

21st.—I observed to-night what I have frequently seen before, a tree on fire within, and unburnt without. The inside of the trunk was burnt quite hollow, like a funnel, and the fire streamed out of the top, and through several apertures where branches had broken off. The bark, being less combustible than the inner wood, was untouched. It had a very striking appearance, and the more so as the night was exceedingly dark.

27th.—The inhabitants of Sackville Reach have solicited me, by a petition,

to preach to them every month; which I shall henceforth endeavour to do.—Forty persons were present at the service this morning. The children of the school have made great improvement during the last quarter. Eleven of them read to me very well in the New Testament, which not one could do three months ago; and a year since, scarcely any knew the alphabet.

July 4th.—Two persons were present at the Castlereagh class, who never attended before:—they seemed to have good desires.

17th.—Our friend Mr. Scott and I called on several families between Castlereagh and Emu Plains, with a view to form a Sunday school. There are here about a dozen children old enough to be instructed, but they do not know a letter. The parents were all willing to send their children, except one. A horrid circumstance occurred in this neighbourhood last week. A dispute arose between two men who were at work in the bush, when one of them hit the other, and then threw him on the fire, where he was so much burnt that he died a few days after.

31st.—The black natives of this country possess remarkable acuteness of sight. They can distinguish at a distance of seventy or eighty yards, the motion of the grass which is occasioned by the creeping of a serpent, from that which is caused by the impulse of the wind. They can also trace human footsteps with unerring sagacity, where, to the nicest observation of Europeans, no vestiges are discernible; and they can even distinguish between the track of a white man and that of a black. A person at Castlereagh having lost some clothes, applied to some blacks with whom he was acquainted to assist him in discovering the thieves. They traced the track of their footsteps to the edge of the river, and having found it on the other side, they pursued it over long grass, and even large portions of bare rock, for four or five miles, until they came to the very hut where the bundle of clothes was found.

Aug. 13th.—On my way to the Nepean, I called at a house in which a most atrocious murder was perpetrated last Sunday night. Two convict servants killed their master, at the instigation of his wife. He had returned from Sydney a few days before, and brought a sum of money with him.

30th.—Mr. Leigh, who is somewhat recovered, came to Windsor this morning, and accompanied me the following week to my several appointments. On Friday we visited brother and sister Walker, at Blacktown, and examined the children. There are two boys and

five girls, of whom two are mulattoes. They read tolerably well, and repeated portions of the Scripture, and hymns, which they had committed to memory; their needlework was executed very neatly.

## WEST INDIAN MISSIONS.

MONTSERRAT.—*Extract of a letter from Mr. Hyde, dated March 7, 1825.*

I AM happy to inform you that all is well with us. Through the goodness of God, myself, wife, and three children, are all in health. Our schools prosper in a very pleasing manner, and the society gradually increases. We have lately had three deaths in the society; and, blessed be God, the persons all died in faith. The following account of them from my journal, will show you that your missionaries have not laboured in vain.

January 23, 1825.—Last night died Agetta Roach, a slave on Symns's estate, and a member of our society.—After being married, she joined the society about seventeen months ago; and as a token of affectionate regard for those who had been instrumental in her conversion, she resolved to name her first child either after me or Mrs. H. It was a girl, and she called it Sarah Hyde. That her piety was genuine, her short, but Christian-like pilgrimage and happy death sufficiently proved. A few days ago she was taken ill of a severe fever. On Thursday I left town for the purpose of visiting her, and found her very ill, but very happy. She was greatly pleased to see me, and her whole conversation and conduct showed that she was resigned. She offered devout thanks for her conversion, and joined me fervently in prayer. Indeed her mind appeared to be so much engaged in prayer, and so delighted with the exercise, that she seemed to forget her bodily suffering and weakness. When I asked her what she desired, she replied, "That God may keep me to the end, for Christ's sake!" Some of her last prayers were, "Help me, oh Lord, to keep that blessed prize in view. Lord, thou hast promised to keep me. Keep me to the end. Let me look steadfastly to thee."

The manager of the estate, when speaking of her, said, "She is a great loss to the property; for she was one of the best-behaved negroes on it. Since I have been on the estate, I have never had to reprove her. She was always

one of the first, and frequently the first, to turn out to her work. Her behaviour was always good. I never heard an improper word come out of her lips, nor saw her quarrelling. She was a good Christian," he added, "and 500 negroes may die, and not one be like her." I buried her this afternoon, and was much gratified with the orderly manner in which the funeral was conducted; and much affected by the Christian-like way in which the friends took leave of the corpse. There were no violent bursts of feeling, as is commonly the case. The husband was reluctantly led from the corpse, weeping profusely; and the father, when the lid was put on the coffin, begged that it might once more be removed, that he might again see his only child before he closed his eyes on her here below for ever. This was done; and he, in the most affectionate and affecting manner, kissed her, and sprinkled her face with his tears. He then walked up to me, laid his hand upon my arm, and said, "My dear master, pray for me." Then looking upwards, he exclaimed, "Thou blessed Jesus! my blessed Redeemer, help me! I look to thee! It was a blessed day for me when I received the gospel! What should I have done without it? I adore thee, my Saviour, that my child died as she did," &c. &c. In this way, at the door of his hut, he prayed for a few seconds, and then dried up his tears. The funeral was attended, I suppose, by 200 people, chiefly slaves. At the grave I addressed the spectators; and there is reason to hope that this death, so unlike every other that the negroes here have witnessed, will be made a blessing to the people of the estate.

Mary Hodgin and Harriet Bell died in February. Mary was an aged free black woman, and joined the society three years and a half ago. Her Christian course was marked by simplicity, affection, and diligence. God's house was particularly delightful to her, and she appeared as if, like Anna, she

would willingly not have departed from it, but served God with fastings and prayers night and day. I visited her different times during her sickness, and always found her resigned, although her pains were frequently very severe. Her end was peace.

Harriet was a coloured young woman, and joined the society about 18 months since. In doing this she was much opposed; but she nobly persevered in well doing. She resided about eleven miles from the chapel in town, and yet generally *walked* to it, for the purpose of enjoying the holy services

of the sabbath. Sometimes she got in on Saturday night, but frequently not until Sunday morning; and on Monday she returned in the same way. It appears that the last time she returned late in the day: the sun was very hot, added to which she was exposed to a shower of rain, which brought on a fatal fever.

She inquired for me to the last, but I was absent at the district meeting; and she died in peace a few hours before I arrived. Our worthy rector was kindly attentive to her.

**JAMAICA.—Extract of a letter from Mr. Ratcliffe, dated Bellemont, St. Ann's, Sept. 8, 1825.**

AFTER stating some particulars relative to the settlement of the mission, building of houses, &c, the writer remarks:—

I rejoice much in witnessing the simplicity and piety of our negro members at St. Ann's bay. They are a fine set of people, and their Christian experience is very considerable. Last Sunday I added six on trial, and married one couple. Among the former are two aged Africans, Mr. and Mrs. Johnston, whose great love to the means of grace has often affected me. Though

they live at the distance of six or seven miles from the chapel, and are very feeble in body, scarcely has the sun dawned when they enter the mission premises to wait the commencement of the sabbath morning's exercises. Their snowy locks form the most striking contrast with their faces, while every look and every expression show how much they are engaged in the work of devotion. These are precious fruits of the hallowing influence of the doctrines of the cross.

**DOMINICA.—Extract of a letter from**

It is with gratitude to my heavenly Father that I inform you of our general good health through so much of the present year. This island is not considered healthy at present, but the reverse. We have had, during the present month, as many as six funerals in one day; but the Lord has been our support, and to his name be all the praise. We have lost by death, within the last three months, four of our principal friends in this island; three of whom were magistrates,—one the honourable chief justice Gloster; but we trust in God for the support of our cause. I mentioned in my last, that we had been visited with a severe gale of wind; but I had not then heard the damage done in the country parts of this island. The works on most of the large estates to windward were all blown down, both canes and coffee destroyed, and some of the largest trees in the island torn up by the roots. The loss sustained by owners of vessels has been great; as many went on shore, and were dashed to pieces. In Prince Rupert's, the building kindly lent us by a Catholic to preach in, was blown

**Mr. Felvus, dated August 27th, 1825.**

away; so we are now entirely destitute of a place in that part to assemble the people in: we are indeed in great want of a chapel here. The accounts from Guadalupe are distressing: the papers state that 160 lives were lost in the town of Basseterre; and that not above thirty houses were standing in the whole town the day after the gale. It was felt throughout these islands from Barbadoes to St. Thomas's, and in most places some lives have been lost.

We bless God our cause is in a promising state in this island. In Roseau our congregations are now steady and regular, and the members of society are walking in the fear of the Lord, and in the comfort of the Holy Ghost. We have lost a few valuable members by death this year, but our hearts were truly gladdened by hearing them in their last hours bear a blessed testimony to the saving power of the gospel which they had heard and believed.

You will be glad to hear of the very happy death of a respectable young woman of colour, who had been converted to God, under the ministry of our excellent, honoured, but persecu-

ted brother Shrewsbury, just before he was so disgracefully driven from Barbadoes. Being sick, she came down here for the benefit of her health; she was here about eight months; at times her health seemed perfectly restored, and then she manifested a true regard for the means of grace, and the advancement of the cause of God: her conversation turned much on the subject of Barbadoes;—and a great part of her time, during her last illness, which lasted several weeks, was taken up in writing to, and praying for, her brethren and sisters in distress in that place. She was visited by Mr. Harrison and myself, as often as our other duties would allow us. When she was first taken ill, she was severely tempted on the subject of her past unfaithfulness;

ness; but this was soon removed by a powerful manifestation of divine love to her soul; and for three weeks before she died, she remained perfectly happy, speaking of the love of Christ to all that came near her; warning, inviting, and persuading them to seek the Lord while he might be found; manifesting perfect resignation to the will of God, even while her body was convulsed with pain, and scorched with a burning fever. The day before she died, I saw her in the last stage of life. At first she did not know me; but on being informed that I was come to see her, she turned, and with a very significant look, said, “I am now waiting the Lord’s will; I know he has prepared me for heaven.” She died on the 28th of July.

St. CHRISTOPHER’S—*Extract of a letter from Messrs. Amory and Cox, dated April 4, 1825.*

As joint secretaries of the Auxiliary Missionary Society in this island, we beg leave to forward an account of its recent proceedings. Sermons were preached on the occasion, on Sunday, the 6th of March; and the anniversaries of the Basseterre, Old Road, and Sandy Point societies, were held on the evenings of the 7th, 8th, and 9th of March: the honourable Stedman Rawlins, member of his majesty’s council, in the chair. Several gentlemen of respectability and influence (magistrates, members of council and of assembly) were on the platform; and in moving or seconding resolutions, addressed the meeting on the indisputable and manifest utility of our exertions, and warmly recommended them to the encouragement of the public.

On the evening of Tuesday, the 15th of March, the anniversary of the Cayon branch was held in the chapel there, Charles Hodgson, Esq., in the chair; and on the next evening a branch was formed in Deep Bay, Peter F. Grant, Esq., of Helden’s, in the chair. This meeting was particularly interesting. As a similar assembly had never occurred there before, it excited universal attention, and before the appointed hour, the chapel was crowded with people, and numbers from the town and the estates in the vicinity were without, unable to gain admittance.—Several gentlemen were on the plat-

form and in the chapel, and assisted in the business of the meeting; and some of them afterwards became annual subscribers.

We are happy in reporting that all our assemblies were very numerously attended by all ranks in the community: a character of solidity and solemnity marked the addresses and meetings,—the gracious presence of God was mercifully afforded,—a compassionate sympathy for those who are destitute of the ever-blessed gospel was excited;—and the affecting appeals which were made by the different speakers to the humane feelings and liberality and gratitude of the numerous auditories, were succeeded by effusions of Christian benevolence. The whole amount collected at the sermons and meetings amounted to 77*l.* currency; which, considering the increasing depression of the times, is a liberal sum: and we trust that the people are now more fully acquainted with the calamitous condition of the heathen, and are more ready to contribute according to their ability. We have reason to hope also that the meetings have removed unfounded prejudices from the minds of individuals, corrected their views, and conciliated their regards;—and have also communicated important information concerning our views and designs, which will induce a more favourable opinion of our proceedings.

*Extract of a letter from Mr. W. Clough, dated Old Road, April 19, 1825.*

It is with pleasure that I embrace the present opportunity of addressing myself through you to the committee. You will have already received inform-

ation of our safe arrival, and that the district meeting appointed me for St. Christopher's. Mr. Morgan thought it best for me to be stationed at Old Road, the place where our late brother Maggs resided.

On my arrival here, I found the work of God in rather a languishing state; occasioned chiefly, I suppose, by the interruption of regular service and pastoral attention since brother Maggs's removal. However, I rejoice to say that symptoms of revival have appeared.

The congregations in this town are encouraging, and of late they have increased. I trust that, through the blessing of God, we shall see good days in this place. I often feel my heart enlarged while preaching to this people, and my prayer is, that the gospel of Christ may be to them the power of God unto salvation. I find pastoral visits to be a delightful part of my duty, and truly profitable to myself. Though the religious attainments of some of

our people here are only superficial, yet the piety of many is genuine and deep.

Our Sunday school is not very encouraging. Many of the scholars have left. We feel the want of teachers.— Myself and Mrs. Clough have paid it all the attention possible since our arrival, and we rejoice to say that, in some degree, it is improving. The adult school is also more encouraging than when we arrived.

Yesterday I visited the honourable Stedman Rawlins, and Mr. Thomas Hartman, in order to request permission to preach on their estates. They both received me very politely, and gave me their full consent. The former gentleman spoke in the highest terms of the effects of the mission.— There are more estates in the neighbourhood to which I can have access, and to which I purpose attending, as much as my time and strength will allow.

#### WESLEYAN MISSIONARY SOCIETY.

FROM the February number of the *Wesleyan Methodist Magazine* we select the following account of the receipts into the treasury of the missionary society under the patronage of the British conference, with the means used to increase their fund, during the past year, in the hope that it may prove a stimulant to produce similar exertions among ourselves. We see no reason why an auxiliary or branch society might not be established in every station and circuit throughout our widely extended connexion. One cent a week, or two cents a month, on an average for each member of our church, where there are not less than 341,000 church members, would certainly produce a result highly favourable, not only to our missionary cause, (which is daily becoming more and more interesting on account of its distinguished success in many places,) but also creditable to our Christian character and liberality. And why should not our exertions be universal among us as a body? Why should one give, and another withhold?—one go forward, and another backward? Let but **ALL** do according to their ability, and mighty effects would be produced.

This subject is earnestly recommended to all the annual conferences in their sessions, to each presiding elder in his district, to each preacher in his circuit, to each member in his class; to each head of a family, that he may urge it on his household, and teach his children to regard the claims of the church as the demands of their mother, and the wants of the unconverted poor, whether civilized or heathen, white man or coloured, as peculiarly worthy of their attention.

#### *Receipts of the Wesleyan Missionary Society.*

We have great pleasure in stating to the friends of the Wesleyan Missionary Society, that the amount of receipts for the year ending December 31st, 1825, is 45,759*l.* 17*s.* 1*d.*, being an increase above the amount of the preceding year of 7,713*l.* 7*s.* 6*d.*

The expenditure of the year 1825 has exceeded that of 1824 by 9,720*l.* 8*s.* 5*d.*

For this increase in the fund, through the benevolence and zeal of the friends

of missions at home and abroad, the committee offer their thanks to Almighty God, by whose good and "free Spirit," it has been put into the hearts of the people to offer "so willingly" for the extension of his kingdom of truth and mercy upon earth. The increased expenditure arising out of the enlargement of the work in several important quarters, the commencement of new missions, and many incidental expen-

ses of sickness, return of missionaries, &c, has been met, and a pledge has been afforded of the continued and unabated interest of the churches of Christ in this great department of usefulness. The satisfaction with which all our friends will reflect upon what has been done by their exertions, and the blessed effects produced by them in moral influence at home, and the diffusion of "the savour of the knowledge of Christ" abroad, will incite them to perseverance and renewed activity;—for neither the state of the fund, nor the magnitude of the society's missions, will allow them to think that the same exertion is no longer necessary. What has been effected hitherto in many important stations is chiefly the work of preparation; encouraging and delightful, it is true; fresh and fraught with promise, as the first ripe sheaf of corn from the fields of Israel, presented as "a wave offering" before the Lord in his temple, at once an offering of gratitude, homage, and faith; but still to be followed by the wider sweeps of the sickle in the hands of the unwearied and joyful labourer.

We mentioned in our last the establishment of missionary associations in every village of every circuit throughout the connexion, as an object to be steadily kept in view, and instanced some circuits in which this had been carried into full operation. This has led to a determination, in some places

where the plan had been but imperfectly acted upon, to attempt to accomplish it fully without delay; and on all such endeavours, we doubt not but the special blessing of God, who never forgets what is done for "his name's sake," will rest. Other circuits which we did not mention by name, have stated that they, as well as those mentioned by us last month, had largely cultivated their villages, and formed associations in them. Of course we did not intend to exclude them from this just praise. In the west of Cornwall, in Newcastle-upon-Tyne, and several neighbouring circuits; in Manchester, Leeds, London, and other circuits, this has been done, in some of them perfectly, and in others to a very considerable extent. The circuits mentioned in our last, we named particularly, because in their communications with us, they had connected their efforts with the great general principle of attaching in *this form* every distinct society throughout the connexion with the mission cause; and not to undervalue, or throw into shade, the exertions of those places whose works of faith and love, from their eminence in the connexion, are both generally known and appreciated.

We commend the whole work to our friends everywhere, as the work of our common Saviour and Lord, to whom be glory and dominion for ever!

## POETRY.

### A PASSAGE FROM ST. AUGUSTINE.

Long pored Saint Austin o'er the sacred page,  
And doubt and darkness overspread his mind;  
On God's mysterious being thought the sage,  
The triple person in one Godhead join'd.  
The more he thought, the harder did he find  
To solve the various doubts which fast arose;  
And as a ship, caught by impetuous wind,  
Tosses where chance its scatter'd body throws,  
So toss'd his troubled soul, and nowhere found  
repose.

Heated and feverish, then he closed his tome,  
And went to wander by the ocean-side,  
Where the cool breeze at evening loved to come,  
Murm'ring responsive to the murm'ring tide;  
And as Augustine o'er its margin wide  
Stray'd, deeply pondering on the puzzling theme,  
A little child before him he espied;  
In earnest labour did the urchin seem,  
Working with heart intent close by the sounding  
stream.

He look'd, and saw the child a hole had scoop'd,  
Shallow and narrow, in the shining sand,  
O'er which at work the labouring infant stoop'd,  
Still pouring water in with busy hand,  
The saint address'd the child in accents bland:  
"Fair boy," quoth he, "I pray, what toil is thine?  
Let me its end and purpose understand."  
The boy replied,—"An easy task is mine,  
To sweep into this hole all the wide ocean's  
brine."

"Oh, foolish boy!" the saint exclaim'd, "to hope  
That the broad ocean in that hole should lie!"  
"Oh, foolish saint!" exclaim'd the boy, "thy scope  
Is still more hopeless than the toil I ply!  
Who think'st to comprehend God's nature high,  
In the small compass of thine human wit.  
Sooner, Augustine, sooner far shall I  
Confine the ocean in thi' tiny pit,  
Than finite minds conceive God's nature infinite!"